THE LITURGICAL-ESCHATOLOGICAL PRIEST OF THE *SELF-GLORIFICATION HYMN* (1)

Summary

The so-called *Self-Glorification Hymn* famously relates the first-person boasts of a mysterious figure who claims to be incomparable in glory and apparently takes a seat among the "gods" (אלים). The present study seeks to shed new light on the much-discussed question of this figure's identity in three parts. First, it will consider selected aspects of the recent debate as to the identity of the speaker, particularly the recent revival of Maurice Baillet's suggestion that the protagonist is the archangel Michael. Second, it will lend modest support to the view of many scholars that he is a priestly character, even though priesthood is nowhere explicitly mentioned in the Hymn. Third, and finally, on the basis of a comparison of the language used in connection with the speaker in the *Canticle of Michael* to that linked to the righteous liturgical community in the *Canticle of the Righteous*, as well as comparative evidence from other sectarian writings, it will argue that the speaker is to be understood as a present member of the community who, by means of liturgical experience, has undergone an extraordinary transformation.

Prefatory Remarks

Four witnesses to the Hymn, which have been characterized as comprising two different recensions, are extant: a portion of a Cave 4 manuscript originally thought to be part of a version of the *War Scroll*, now commonly referred to as "Recension B" (*4Q491* 11 I), and portions of three *Hodayot* manuscripts, now commonly

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labeled "Recension A" (*4Q427* 7, *1QH*[a] 25:34-27:3, and *4Q471b* + *4Q431* I). (2) Paleographically, all four manuscripts date from the late Hasmonean/Herodian periods and, on the basis of thematic and linguistic considerations, a sectarian provenance is probable. The relationship between the preserved manuscripts is complex, and I shall not treat it in detail here. (3) It will suffice to note that the thematic and linguistic affinities between *4Q491* 11 I on the one hand, and the composite text constructed out of the three *Hodayot* witnesses on the other, have been enough to convince most, but not all, scholars that these manuscripts represent two recensions of the same work. (4)

It must also be noted at the outset that in the *editio princeps* of *4Q491* 11 I (Recension B) Maurice Baillet identified not one, but two hymns. This fragmentary column reads as follows: (5)

> **8** […] wonderfully, awesome deeds […] **9** […] his might. Let the right[eous one]s (6) rejoice, let the holy ones exult in (ירננו צד[יק]ם ויגילו קדושים)…in righteousness **10** (בצדק) […I]srael. He established his tr[u]th from of old, and the mysteries of his wisdom in al[l…] might **11** […] and the council of the poor for an eternal congregation (ועצת אביונים לעדת עולמים) and [they are to say, "Blessed be God who has seated me among] (7) the eternally **12** perfect (תמימי עולמים)—(given me) a throne of power in the congregation of the divine beings (כסא עוז בעדת אלים). No king of old will sit therein, neith[er] will their nobles

(2) The labels Recension A and Recension B were first introduced by E. Eshel, "4Q471b: A Self-Glorification Hymn," *RevQ* 17 (1996): 189-91. Cf. eadem, in E. Chazon et al., *Qumran Cave 4.XX: Poetical and Liturgical Texts, Part 2* (DJD XXIX; Oxford: Clarendon Press, 1999), 422. Throughout this study, column and line numbers of *1QH*[a] are given according to H. Stegemann, E. Schuller, and C. Newsom, *1QHodayot*[a] *with Incorporation of 1QHodayot*[b] *and 4QHodayot*[a-f] (DJD XL; Oxford: Clarendon Press, 2009).

(3) For in-depth discussion of the relationship between the different manuscripts, see M. Wise, "מי כמוני באלים: A Study of 4Q491c, 4Q471b, 4Q427 7 and 1QH[A] 25:35-26:10," *DSD* 7 (2000): 173-219; Eshel, "4Q471b: A Self-Glorification Hymn," 175-203; F. García Martínez, "Old Texts and Modern Mirages: The 'I' of Two Qumran Hymns," in *Qumranica Minora I: Qumran Origins and Apocalypticism* (ed. E. Tigchelaar; STDJ 63; Leiden: Brill, 2007), 105-25.

(4) For the generally accepted view, see, e.g., J. Duhaime, *The War Texts* (Companion to the Qumran Scrolls 6; London: T. & T. Clark International, 2004), 35-40. To my knowledge, the dissenting position is expressed only by García Martínez, "Old Texts and Modern Mirages," 105-25, esp. 114-18.

(5) Transcription and translation generally draw from Wise, "מי כמוני," 182-83. Line numbering follows M. Baillet, *Qumran grotte 4.III (4Q482-4Q520)* (DJD VII; Oxford: Clarendon Press, 1982), 26-7.

(6) Following the reading of Baillet. Wise reads a[n]g[el]s=א[ל]ו[הי]ם.

(7) The reconstruction follows Wise. On the basis of the sudden switch from third person plural to first person singular forms, a reconstruction of this type seems likely. See further the discussion below.

[…No]ne can compare **13** [to] my glory; none has been exalted save myself, and none can oppose me. I sit in [… hea]ven, and none **14** [su] rround (me). I am reckoned with the divine beings, my habitation is in the holy congregation (אני עם אלים אתחשב ומכוני בעדת קודש). [My] desi[re] is not according to flesh, [rather] my [por]tion lies in the glory of **15** the holy [dwel]ling (8) ([לא כבשר תאו[תי כיא אם גור]לי בכבוד [מע] ון הקודש). (9) [W]ho has been accounted despicable like me, yet who is like me in my glory? (ומיא בכבודי ידמה) Who […] **16** [like] me? Who bea[rs]sorrows like me and who [suffe]rs evil like me (מיא יש[א]צערים כמוני ומיא[כו]ל רע הדמה ביא)? Never have I have been instructed, yet there is no teaching that compares **17** [to my teaching] (נשניתי והוריה לוא להוריתי] תדמה]). Who can attack me when I op[en m]y [mouth,] who can endure the flow of my lips (מזל שפתי מי יכיל)? Who can challenge me and so compare with my judgment? **18** […for] I am recko[ned] with the divine beings (אניא עם אלים אחש[ב) (10) […] my glory is with the sons of the king, not (with) [pure] gold nor the gold of Ophir. **19** […] *L* (ל) **20** (11) [Exult,] righteous ones, in the God of (צדיקים באלוהי) […Give praise] in the holy dwelling, sing t[o him…] (הללו] במעון הקודש זמרוה[ו…]) **21** […Pr]oclaim with expressions of gladness, [burst forth in] eternal joy without cea[sing…] (מיעו בהגיה רנה [הביעו ב]שמחת הש[עולמים ואין הש[בת…]) **22** […] to raise the horn on hi[gh…] **23** […] to make known his hand in might […]

The first hymn, found in lines 8-18, includes the first person speech of the exalted figure whose identity will be the focus of this study. The second, appearing in lines 20-23, contains the very fragmentary call to prayer of a group labeled the "righteous." Baillet called these two hymns the "*Canticle of Michael*" and the "*Canticle of the Righteous*" respectively. (12) Many scholars assume that versions of both of these hymns are preserved in Recension A as well. However, while it seems clear that versions of the *Canticle of Michael* appear in each recension, it is difficult to say the same about the *Canticle of the Righteous*. There are definite verbal and thematic parallels between Recension B's *Canticle of the Righteous* and the Hymn following the *Canticle of Michael* in Recension A, but the variants make it difficult to ascertain whether these compositions are in fact to be considered different recensions of the same

(8) Again, reconstructions follow Wise.

(9) See Wise's explanation of this reconstruction, "מי כמוני," 180.

(10) Following Baillet. Wise reads אניא עם אלים מעמ[די.

(11) At the edge of the left margin of l. 19, the ascending stroke of a large *lamed* may be discerned. The function of this letter or the word of which it was once a part cannot be determined.

(12) Note, however, that ll. 8-11 also contain plural references, such as "the right[eous one]s" and "the council of the poor."

work. (13) In the following discussion I utilize the generally accepted "recension" terminology with the awareness that this characterization may not be entirely accurate with respect to the second hymn.

The Michael Identification

In DJD VII, Baillet identified the approximately sixty fragments of *4Q491* as a Cave 4 version of the *War Scroll*, which differs significantly from the Cave 1 version. Presumably relating fragment 11 to the part of *1QM* where Michael is sent as an aid to the righteous earthly community (17:6ff.), he identified the first person speaker of the Hymn as the archangel Michael, the leader of the celestial eschatological army destined to defeat the forces of darkness.

Few scholars followed Baillet's suggestion. (14) Most famously, Morton Smith challenged this identification on the basis of the facts that Michael is nowhere mentioned in *4Q491* 11 I and that the comparable context in *1QM* provides no occasion for such a speech. (15) Moveover, Smith reasoned that the speaker's anthropological perspective indicates that he was not originally at home in heaven, and thus must instead be understood as an exalted human figure. No angel, he argued, would contrast himself with "the kings of old/the East" (מלכי קדם) and "their nobles" (נדיביהמה). An archangel such as Michael would take his throne in heaven for granted. But "this parvenu not only boasts of his, but in doing so makes clear that he was not originally at home in the heavens." (16) Several commentators after Smith

(13) See, e.g., the comments of J.J. Collins and D. Dimant, "A Thrice-Told Hymn: A Response to Eileen Schuller," *JQR* 85 (1994): 153.

(14) For a prominent exception, see A.S. van der Woude's review of DJD VII in *TRu* 55 (1990): 256-57. See also M. Hengel, "Zur Wirkungsgeschichte von Jes 53 in vorchristlicher Zeit," in *Der leidende Gottesknecht: Jesaja 53 und seine Wirkungsgeschichte* (ed. B. Janowski and P. Stuhlmacher; FAT 14; Tübingen: Mohr [Siebeck], 1996), 90; García Martínez, "Old Texts and Modern Mirages," 118-24. Dimant (Collins and Dimant, "A Thrice-Told Hymn," 154) originally expressed sympathy for the identification of the speaker as an angel based on the appearance of terms that only appear elsewhere in the Songs of the Sabbath Sacrifice, such as "sons of the king" (בני המלך) and "gold of Ophir" (כתם אופיר). Upon further study, however, she concluded that the speaker is indeed to be understood as a human being. See D. Dimant, "A Synoptic Comparison of Parallel Sections in 4Q427 7, 4Q491 11 and 4Q471B," *JQR* 85 (1994): 161.

(15) M. Smith, "Ascent to the Heavens and Deification in 4QM[a]" in *Archaeology and History*, 181-88. Although published in 1990, the original paper dates back to 1985. A revised version of the paper appeared as "Two Ascended to Heaven—Jesus and the Author of 4Q491" in *Jesus and the Dead Sea Scrolls* (ed. J. Charlesworth; New York: Doubleday, 1992), 290-301.

(16) Smith, "Ascent to the Heavens," 186.

have followed a similar line of reasoning. For example, Devorah Dimant notes that it would be inappropriate for an angel to compare himself with "kings" (l. 12) and refer to himself as teaching by using a phrase applied elsewhere to humans (מזל שפתי; l. 17). (17) Esther Eshel observes that the speaker's claim in line 14, "[My] desi[re] is not according to flesh" (לא כבשר תאו[תי]), emphasizes his separation from ordinary mortals—a proud assertion certainly out of place in the mouth of an angel. (18) Scholars also point to the protagonist's very human characteristic of bearing "sorrows" in line 16. (19)

An additional factor in the wide-spread rejection of Baillet's theory has been an influential study by Martin Abegg. On the basis of differences of script and orthography, Abegg divided the material originally edited by Baillet as a single manuscript (*4Q491*) into three distinct manuscripts. He labeled the first two *4Q491a* and *4Q491b*. The former preserves fragments of a document similar to *1QM* (especially columns 14-17), and the latter consists of material related to the eschatological war but different from *1QM*. In addition, due to differences in letter height, Abegg separated fragment 11 (along with fragment 12) from *4Q491b*, and labeled it *4Q491c*. Since the canticles of *4Q491c* possess no parallels to the *War Rule*, he suggested that the manuscript belongs to a different composition altogether, perhaps even a version of the *Hodayot*. (20) His isolation of this fragment from the rest of the scroll was supported by Eshel, who found that some of the orthography and terminology of *4Q491c* are unique to this text alone. (21)

Abegg's conclusions influenced speculation regarding the identity of the speaker in *4Q491* 11 I. Indeed, partially due to the separation

(17) Dimant, "A Synoptic Comparison," 161.

(18) E. Eshel, "The Identification of the 'Speaker' of the Self-Glorification Hymn," in *The Provo International Conference on the Dead Sea Scrolls: Technological Innovations, New Texts, and Reformulated Issues* (ed. D.W. Parry and E. Ulrich; STDJ 30; Leiden: Brill, 1999), 626; eadem, DJD XXIX, 422.

(19) See, e.g., I. Knohl, *The Messiah before Jesus: The Suffering Servant of the Dead Sea Scrolls* (trans. D. Maisel; Los Angeles: University of California Press, 2000), 77; J.J. Collins, *Apocalypticism in the Dead Sea Scrolls* (London: Routledge, 1997), 144-45. As Collins warns, this interpretation is dependent on the reconstruction.

(20) M. Abegg, "Who Ascended to Heaven? 4Q491, 4Q427, and the Teacher of Righteousness," in *Eschatology, Messianism, and the Dead Sea Scrolls* (ed. C. Evans and P. Flint; Grand Rapids: Eerdmans, 1997), 61-73. He assigns Baillet's frgs. 8-10, 11 II, 12-15, 18, 24-28, 31-33, and 35 to *4Q491a*. He includes in *4Q491b* frgs. 1-7, 16-17, 19, 20-21, and 23. See M. Abegg, "4Q471: A Case of Mistaken Identity?" in *Pursuing the Text: Studies in Honor of Ben Zion Wacholder on the Occasion of his Seventieth Birthday* (ed. J. Reeves and J. Kampen; JSOTSup 184; Sheffield: Sheffield Academic Press, 1994), 137, n. 6.

(21) Eshel, "4Q471b: A Self-Glorification Hymn," 176.

of *4Q491c* from a concrete literary context, scholars have generally explicated the meaning of the hymn with reference to the community context of the *Hodayot*. (22) Florentino García Martínez has rejected this approach, and claims that there is insufficient evidence to warrant the separation of *4Q491c* from *4Q491b*. (23) For him, this means that *4Q491* 11 I is to be identified as part of the *War Rule* related material in *4Q491b* and, since he also rejects the notion that the three *Hodayot* manuscripts preserve a different version of the same work, that the identity of the speaker of the Hymn is to be understood exclusively within this context. As such, he sees Baillet's Michael identification as the most plausible.

My own examination of the photographs has been inconclusive. However, even if García Martínez is correct that fragment 11 should not be separated from *4Q491b*, I believe that the Michael identification is unlikely. For one, the remains of *4Q491b* do not relate to the hymnic material found at the end of *1QM*, where Michael is mentioned. (24) Moreover, in his recent monograph on the *War Scroll*, Brian Schultz observes that even if the Hymn was originally part of *4Q491b*, it must have been removed from such a war context very quickly since it is not found in any of the extant *M* fragments. Therefore, "while García Martínez may well be right in that this *Self-Glorification Hymn*…is not related to H as is currently thought, its relationship to M, if there ever was any, would have been short lived." (25) Furthermore, Schultz points out that the Hymn's contents are out of character with the rest of the extant M material. Thus, if the speaker of the Hymn were indeed Michael, the head of the heavenly eschatological army, it would be

> all the more of an anomaly in M since all the texts on the eschatological war never do anything more than taking the existence of such an angelic being for granted. Nowhere are any of the specifics of his role during

(22) Even before Abegg's study, Smith suggested that the speaker is to be understood as a human being most reminiscent of the author of the *Hodayot*, who similarly proclaims his sufferings, his freedom from carnal desires, the overpowering quality of his teaching, his admittance into the company of angels and participation in their lot, and his possession of glory like that of God. See further the discussion and secondary literature cited by García Martínez, "Old Texts," 105-9.

(23) García Martínez, "Old Texts," 111-14. Professor Abegg has recently informed me in a personal communication that he is no longer convinced that *4Q491* may be divided into three separate manuscripts. He now agrees with García Martínez that *4Q491c* should not be separated from *4Q491b* and, therefore, that *4Q491* is comprised of only two distinct manuscripts.

(24) They may, however, be related to *1QM* 5-9. See B. Schultz, *Conquering the World: The War Scroll (1QM) Reconsidered* (STDJ 76; Leiden: Brill, 2009), 375-376.

(25) Schultz, *Conquering the World*, 30, n. 67. Cf. ibid., 379, n. 39.

> the eschatological war described; we only know that he is 'there' and that because of his involvement, whatever it may be, the war will be won. Why then would a scribe isolate this one aspect of the angelic being's role and insert it into a body of literature which details the responsibilities of mortals only? (26)

Given these arguments, it is best to conclude that the identity of the speaker in *Self-Glorification Hymn B* should not be tied strictly to the context of *4Q491b*, let alone to the final columns of *1QM*. This makes the identification of the speaker as Michael unlikely.

The Priestly Identity of the Speaker

Among the vast majority of scholars who prefer a human speaker, there is no consensus as to his precise identity. Admitting the difficulty of the problem, Émile Puech leaves open several possibilities: "Maître / Instructeur / Sage, Messie roi-prêtre (?)." (27) Hartmut Stegemann prefers to view the text as an example of "collective messianism," where, comparable to Isaiah's Songs of the Servant, "sometimes the collective of the people of Israel is spoken off [*sic*] like an individual." In this case, the "I" of the text would represent the collective of Israel "raised to a quasi heavenly status." (28) Pointing out several apparently royal features of the speaker, especially his seat on a heavenly throne, Israel Knohl prefers to see the figure as the royal messiah. (29) Alternatively, Eric Miller suggests that the protagonist of the Hymn speaks in the voice of Enoch, the exalted patriarch who, according to Enochic tradition, is identified with the "Chosen One" who will "sit on the throne of glory." (30)

(26) Schultz, *Conquering the World*, 30, n. 67.

(27) É. Puech, *La Croyance des Esséniens en la vie future: immortalité, resurrection, vie éternelle* (2 vols.; Paris: J. Gabalda, 1993), 2:494. Apparently, he prefers above all the "sage" possibility, for earlier (p. 492) he labels the text "un hymne des justes et une exaltation du sage avec les petits et les pauvres."

(28) H. Stegemann, "Some Remarks to 1QSa, to 1QSb, and to Qumran Messianism," *RevQ* 17 (1996):502. A similar position is held by A. Steudel, "The Eternal Reign of the People of God: Collective Expectations in Qumran Texts (4Q246 and 1QM)," *RevQ* 17 (1996): 525, n. 93, and É. Puech, "Une apocalypse messianique (4Q521)," *RevQ* 15 (1992): 489. See also Hengel, "Zur Wirkungsgeschichte," 90.

(29) Knohl, *The Messiah*, 80-86. It should be noted that the speaker's enthronement in heaven is never explicitly mentioned in the preserved text and results from textual reconstruction. See *4Q491* 11 I, 11-12. Furthermore, enthronement need not be taken as evidence of exclusively royal identity in contemporary literature. See, e.g., C. Fletcher-Louis, *All the Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls* (STDJ 42; Leiden: Brill, 2002), 207-8.

(30) *1 En.* 45:3. See E. Miller, "The Self-Glorification Hymn Reexamined," *Henoch* 31 (2009): 307-24.

One of the leading theories, which I would like to consider more carefully, views the speaker as an exalted priestly figure. (31) As I have noted above, priesthood is never explicitly mentioned in the Hymn. Nevertheless, numerous verbal and thematic connections with explicitly priestly texts authored or studied and revered by the Qumranites make this identification the most likely possibility. In particular, I would like to focus on the speaker's distinction from "flesh," his teaching function, and his possession of glory (כבוד) and position among the angels.

Separation from "Flesh"

In line 14 of *Self-Glorification Hymn B* the speaker reports that his "desi[re] is not according to flesh" (לא כבשר תאו[תי]). The precise sense of this statement has been debated among scholars. Eshel, for instance, argues that the human protagonist is emphasizing that he cannot be tempted like other mortals. (32) García Martínez prefers to read the phrase as an indication that the speaker is an angel who "does not follow human paths." (33) Alternatively, Fletcher-Louis sees the phrase as an example of "a wider transcendence-of-flesh theme in the divine humanity tradition," and further suggests that it may be an expression of deliberate asceticism coinciding with a mystical experience. (34) Without endorsing any of these specific interpretations, I would like to observe several texts preserved Qumran that assume the distinction of exalted human priests from "flesh."

(1) In *Jubilees* 31:14, Isaac prays on behalf of Levi and his elevated descendants as follows: "May you (alone) out of all humanity approach him to serve in his temple like the angels of the presence and like the holy ones." (35) According to James VanderKam, the literal meaning of the term he translates as "humanity" is "flesh." (36) Indeed, in his retroversion of this verse into the

(31) Among numerous studies, the following have argued for a priestly identification of the speaker: J.J. Collins, *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature* (ABRL; New York: Doubleday, 1995), 146-9; Eshel, DJD XXIX, 426-7; Fletcher-Louis, *All the Glory*, 199-216. See also J. Zimmermann, *Messianische Texte aus Qumran: königliche, priesterliche und prophetische Messiasvorstellungen in den Schriftfunden von Qumran* (WUNT 2,104; Tübingen: Mohr [Siebeck], 1998), 308.

(31) Fletcher-Louis, *All the Glory*, 204-16.

(32) Eshel, DJD XXIX, 422.

(33) García Martínez, "Old Texts," 119

(34) Fletcher-Louis, *All the Glory*, 213.

(35) Translations of *Jubilees* follow J. VanderKam, *The Book of Jubilees* (CSCO 511; *Scriptores Aethiopici* 88; Louvain: Peeters, 1989).

(36) VanderKam, *The Book of Jubilees*, 204.

original Hebrew, he plausibly suggests מכל בשר for the phrase "out of all humanity." (37)

(2) In a Qumran fragment of the *Aramaic Levi Document* describing the patriarch Levi's heavenly vision (*4QLevi*^{c} 1), God informs Levi that "I have loved you more than all flesh" (רעיתך מן כול בשר[א).

(3) The exalted priestly addressee of *4QInstruction*^{d} (*4Q418*) 81 is designated by God "a most holy one" and a "first born" who has the power "to turn away wrath" from the earthly elect. (38) Lines 1-2 of the fragment state that God has separated this extraordinary figure "from amongst all fleshly spirit" (הבדילכה בכול רוח בשר). (39)

(4) At the climax of his long hymn praising the heroes of Israel's past, *Ben Sira* describes the Zadokite high priest Simon II in exalted terms surpassing any offered for previous figures (50:1-21). In this chapter's description of the daily (40) temple service, Simon is portrayed as the exalted conveyor of the divine presence, which permeates the ritual of the earthly temple. (41) The continuation of the chapter describes how the laypeople, "all flesh" (כל בשר), hurry to bow on the ground (50:17), while splendid Simon is surrounded by "all the sons of Aaron in their glory" (כל בני אהרון בכבודם; 50:12). God's selection of Moses "from all [flesh]" in *Sir* 45:4 may capture a similar idea. (42)

(37) J. VanderKam, "Isaac's Blessing of Levi and his Descendants in Jubilees 31," in *The Provo International Conference*, 501.

(38) On the identification of this anonymous figure as a priest, see J. Angel, *Otherworldly and Eschatological Priesthood in the Dead Sea Scrolls* (STDJ 86; Leiden: Brill, 2010), 66-73.

(39) For the rare occurrences of the phrase רוח בשר in Qumran writings, see J. Strugnell and D.J. Harrington, *Qumran Cave 4.XXIV: Sapiential Texts, Part 2: 4QInstruction (Mûsār l*^{ĕ} *Mēvîn): 4Q415ff.* (DJD XXXIV; Oxford: Clarendon Press), 304. See further A.E. Sekki, *The Meaning of Ruaḥ at Qumran* (SBLDS 110; Atlanta: Scholars Press, 1989), 104-6.

(40) Most commentators understand the ceremonies in this chapter as relating to Yom Kippur, but see F. Fearghail, "Sir 50, 5-21: Yom Kippur or the Daily Whole-Offering?" *Bib* 59 (1978): 301-16, who shows on the basis of *m. Tamid* 6:4-7:3 that the ceremonies relate more closely to those of the *tamid*. See also C.T.R. Hayward, *The Jewish Temple: A Non-Biblical Sourcebook* (London: Routledge, 1996), 50.

(41) See Hayward, *The Jewish Temple*, 49-50.

(42) Much of the Hebrew praise of Moses is fragmentary. However, in the Greek, God "consecrated" (ἡγίασεν) Moses (as priest?) and "chose him out of all flesh" (ἐξελέξατο αὐτὸν ἐκ πάσης σαρκός). On the exaltation of Moses at Qumran, see C. Fletcher-Louis, "4Q374: A Discourse on the Sinai Tradition: The Deification of Moses and Early Christology," *DSD* 3 (1996): 240-42; idem, *Luke-Acts: Angels, Christology and Soteriology* (WUNT 2, 94; Tübingen: Mohr [Siebeck], 1997), 185-98.

(5) Similarly, the blessing addressed to the Zadokite priests in *1QSb* 3 distinguishes these exalted figures, who enjoy a place in the holy dwelling, from the ordinary laypeople: "May he bless the council of all flesh by your hand" (ועצת כול בשר בידכה יברך; 3:28).

Teaching Function

The priestly identification of the speaker is most often supported by the fact he lays special emphasis upon his role as a teacher. Indeed, in both recensions of the Hymn, he boldly proclaims that "no teaching is equal," presumably to his own teaching (והוריה לוא תדמה [להוריתי]). (43) The teaching function of the priesthood is well known from biblical sources. (44) More importantly, the protagonist's claim here coincides with the pedagogical role attributed to exalted human or angelic priestly figures in several documents preserved at Qumran. Notably, many of these examples derive from the same documents referred to above with regard to the priests' separation from "flesh."

(1) In *Jubilees* 31: 15, after Isaac compares Levi's descendants to the angelic priests serving in the celestial temple, he prays that they will also serve as mediators of divine instruction and judgment to Israel: "They will declare the word of the Lord justly and will justly judge all his verdicts. They will tell my ways to Jacob and my paths to Israel." (45)

(2) According to *4QApocryphon of Levib?,* the exalted eschatological priest will illuminate the world and teach supernal wisdom to those destined for salvation (מאמרה כמאמר שמין ואלפונה כרעות אל שמש עלמה תניר ויתזה נורהא בכול קצוי ארעא; *4Q541* 9 3-4). (46)

(3) The blessing directed toward the eschatological high priest in *1QSb* 4 indicates that this figure's teachings illuminate the world and the elect earthly community with knowledge: "May he make you hol[y] among his people, and for a light […] to the world with knowledge and to illuminate the face of the many" (וישימכה קוד[ש] בעמו ולמאור[ ]לתבל בדעת ולהאיר פני רבים; l. 26).

(43) *4Q491* 11 I, 16-17; *4Q471b* 1a 3-4.

(44) See, e.g., *Lev* 10:11; *Deut* 33:10; *Mal* 2:7.

(45) Cf. *Deut* 33:10.

(46) To be sure, this figure is never identified as a priest. However, the identification appears to be confirmed by the report in 9 2 that "he will atone (ויכפר) for all the children of his generation." In addition, the difficult צצא of frg. 24 may refer to the donning of the high priest's ציץ. See, e.g., K. Beyer, *Die aramäischen Texte vom Toten Meer: Ergänzungband* (Göttingen: Vandenhoeck & Ruprecht, 1994), 80. Parallels between the *Self-Glorification Hymn* and *4Q541* 9, as well as *1QSb* 4, are emphasized by Eshel, DJD XXIX, 425.

(4) The blessing of the Zadokite priests in *1QSb* 3 also envisions a priestly teaching function: "Words of blessing for the M[askil to bless] the Sons of Zadok, the priests whom God chose to strengthen his covenant […] all his precepts in the midst of his people and to teach them as he commanded…and from what flows forth from your lips all…" (כול משפטיו בתוך עמו ולהורותם [כאשר צוה…וממזל שפתיכה כול). Interestingly, the words משפט and מזל שפתיים are paralleled by the speaker's use of those terms in line 17 of Self-Glorification Hymn B: "Who can endure the flow of my lips?…And who can compare with my judgments?" (מזל שפתי מי יכיל…ומיא ידמה במשפטי).

(5) The first of the *Songs of the Sabbath Sacrifice*, which describes the establishment and functions of the angelic priesthood, preserves a related scenario utilizing similar language: "…knowledge among the priests of the inner sanctum. And from their mouths (come) teachings concerning all matters of holiness together with precepts of…" (דעת בכוהני קורב ומפיהם הורות כול קדושים עם משפטי; *4Q400* 1 I, 17). (47) It is not clear from this fragment who is to be the recipient of this teaching. However, it is reasonable to assume that it is meant for the שבי פשע, the penitents mentioned in the previous line.

(6) The priestly addressee of *4Q418* 81 12 is charged to "open a spring of all the holy ones," (פתח מקור כול קדושים). This may plausibly be interpreted as a call for him to unleash the wisdom of the angels and make it accessible to the earthly community. (48) Reminiscent of *Self-Glorification Hymn B* and *1QSb* 3:27, line 1 of the fragment mentions the lips of the priest in connection with a liquid flow (שפתיכה פתח מקור לברך קדושים).

Possession of Glory (כבוד) *and Position among the Angels*

Especially in the light of the above evidence, the speaker's possession of glory and position among the angels might be understood as indications of priestly status. In a span of six lines in *Self-Glorification Hymn B*, the speaker boasts of his illustrious glory (כבודי) no less than three times (ll. 13, 15, 18), and also reports that his "[por]tion lies in the glory of the holy [dwel]ling" (גור]לי בכבוד [מע]ון

(47) The translation follows that of C. Newsom in E. Eshel et al., *Qumran Cave 4.VI: Poetical and Liturgical Texts, Part 1* (DJD XI; Oxford: Clarendon, 1998), 178.

(48) See L. Stuckenbruck, "'Angels' and 'God': Exploring the Limits of Early Jewish Monotheism," in *Early Jewish and Christian Monotheism* (ed. L. Stuckenbruck and W. North; JSNTSup 263; London: T. & T. Clark International, 2004), 63-69; Angel, *Otherworldly and Eschatological Priesthood*, 73-76.

הקודש). Both versions of the Hymn tell of his position among the angels. Thus, in Recension B, "I am reckoned with the divine beings, my habitation is in the holy congregation" (אני עם אלים אתחשב ומכוני בעדת קודש; l.14), and in Recension A, "a friend of the holy ones" (רע לקדושים; *4Q427* 7 10). The possession of glory by exalted human priests envisioned as enjoying a position among the angels occurs in some of the priestly texts mentioned above. For example, in *4Q418* 81 4-5, we are told that God has cast the lot of the addressee such that his glory is very great (הפיל גורלכה וכבודכה הרבה מואדה). Like the speaker of the *Self-Glorification Hymn*, his lot is cast "amongst all the divine beings" (בכול [א]ל[ים]). Similarly, *Jubilees* 31:14 reads: "May the Lord give you and your descendants extremely great honor…The descendants of your sons will be like them [the angels of the presence and the holy ones] in honor, greatness and holiness." The word "honor" in this verse may with certainty be retroverted to the original Hebrew כבוד. (49)

The Speaker as Liturgical-Eschatological Priest

There are indeed several good hints that the speaker is a priest. But is he to be understood, as many have argued, as a purely eschatological figure destined to arrive in the imminent future? (50) Or, as Morton Smith has claimed, was he a present member of the community who had undergone some type of extraordinary experience? (51)

In my opinion, the speaker should be understood as a member of the Qumran community who should be considered "eschatological" only inasmuch as the liturgical experience allowed him to repeatedly escape linear historical time and be together with the angels. (52) This

(49) It should be noted that if the Latin witness to this verse preserves the superior text, glory is not attributed to Levi and his descendants here at all. Improving upon the defective Ethiopic, the Latin reads "*magno intellegere gloriam eius*." According to this reading, Isaac hopes that Levi and his children will be granted *an understanding of* the divine glory and the full gravity of the privilege of serving so near to it. See further the discussion of VanderKam, *The Book of Jubilees*, 203-4.

(50) The most prominent proponents of this position have been J.J. Collins and E. Eshel. See, e.g., Collins, *The Scepter and the Star*, 136-53; idem, "A Throne in the Heavens: Apotheosis in Pre-Christian Judaism," *Death, Ecstacy, and Other Worldly Journeys* (ed. J.J. Collins and M. Fishbane; Albany: State University of New York Press), 43-58; Eshel, "The Identification of the 'Speaker'"; eadem, DJD XXIX, 423-27.

(51) "Two ascended to Heaven," 297-99. See further P. Alexander, *The Mystical Texts: Songs of the Sabbath Sacrifice and Related Manuscripts* (LSTS 61; London: T. & T. Clark International, 2006), 90-91.

(52) Cf. the discussion of Fletcher-Louis, *All the Glory*, 205-16. For the significance of the repeated experience of liturgical time at Qumran, see esp. E. Wolfson, "Seven Mysteries of Knowledge: Qumran E/sotericism Recovered," in *The Idea of*

argument is supported by a comparison of the language used in connection with the speaker in the *Canticle of Michael* to that linked to the righteous liturgical community in the *Canticle of the Righteous*, which has largely been ignored in research related to the identity of the *Self-Glorification Hymn*'s speaker.

Internal comparison of the two hymns in both recensions reveals a special affinity between the speaker and the community. In the *Canticle of Michael* of Recension A, the speaker is labeled "beloved of the king" (ידיד המלך; *4Q427* 7 I, 10 vis-à-vis *4Q431* 1 6). A few lines later, in the *Canticle of the Righteous*, the members of the community are called to sing to God by means of the vocative "beloved ones" (ידידים; *4Q427* 7 I, 13). (53) In Recension B, while the exalted singular figure enjoys a position "in the glory of the holy dwelling" (בכבוד [מע]ון קודש; ll. 14-15), the community is bidden to give praise to God "in the holy dwelling" (במעון הקודש; l. 20; cf. *4Q427* 7 I, 14-15). If we permit ourselves to compare between recensions, we may note that while in the first hymn the exalted figure takes a seat in "a throne of power in the congregation of the divine beings" (כסא עוז בעדת אלים; *4Q491* 11 I, 12), in the second, the poor righteous community (54) takes its place "with the divine beings in the assembly of the community" (עם אלים בעדת יחד; *4Q427* 7 II, 9). Furthermore, the speaker's expression of suffering, "who bears sorrows like me?" (מיא יש[א] צערים כמוני[), may be related to the important references to the poor in the hymn. (55) Thus, just prior to the shift into the first person in the *Canticle of Michael*, we hear of the "council of the poor for an eternal congregation" (עצת אביונים לעדת עולמים). (56) In the *Canticle of the Righteous*, God "lifts up the poor from the dust to [the eternal height,] and to the clouds he magnifies him in stature, and (he is) with the heavenly beings in the assembly of the community" (וירם מעפר אביון ל[רום עולם] ועד שחקים יגבירהו בקומה ועם אלים בעדת

Biblical Interpretation: Essays in Honor of James L. Kugel (ed. H. Najman and J. Newman; JSJSup 83; Leiden: Brill, 2004), 177-213.

(53) This mirror imagery only occurs in Recension A. Wise takes this as evidence of "the melding process that was the Hodayot redaction." For the epithet ידיד אל, which refers to Benjamin in *Deut* 33:12, as a title transferred to Levi, see *4Q379* 1 2; *ALD* 83. Cf. the comments of E. Schuller, DJD XXIX, 103.

(54) I interpret the third person singular here (אביון) as a reference to the entire community. This reading appears to be confirmed by the collective commands two lines earlier, שמיעו ואמ[ו]רו ה[.

(55) So P. de Souza Nogueira, "Ecstatic Worship in the Self-Glorification Hymn," in *Wisdom and Apocalypticism in the Dead Sea Scrolls and in the Biblical Tradition* (ed. F. García Martínez; BETL 168; Leuven: Leuven University Press, Peeters, 2003), 391-92.

(56) *4Q491* 11 I, 11.

יחד). (57) Finally, it is worth noting that while the speaker's teachings are incomparable, (58) in their call to bless God, the righteous are described as enjoying access to the knowledge of God's mysteries: "Bless the one who wonderfully does majestic deeds…seal[ing] mysteries and revealing hidden things, raising up those who stumble and those among them who fall [by res]toring the step of *those who wait for knowledge*" (ברכו המפלי גאות…[ל]חתום רזים ולגלות נסתרות להרים כושלים ונופליהמה [לשי]ב לכת קוי_דעות). (59) Indeed, later on in the Hymn they proclaim: "We have known you, God of righteousness, and we have become enlightened" (ידענוכה אל הצדק והשכלנו). It thus appears that the speaker and the community mirror each other, sharing in three interrelated experiences: exalted heavenly status, suffering, and access to divine knowledge. (60) The speaker, by summoning the righteous community to worship, is evidently leading them to an experience of heavenly glorification comparable to his own.

The language of the two canticles suggests a liturgical context for this activity. This is confirmed by the numerous plural imperatives which call for praise and celebration with the celestial assembly-in Recension B: זמרוה[ו, ה]שמיעו, ירננ[ו]; and in Recension A: זמרו, שירו, שמחו, etc. Michael Wise has offered the suggestion that the Hymn was sung by the whole community led by the Maskil (at least in the *Hodayot* recension), and that every member of the liturgical community was meant to identify with the first person speaker. (61) This proposal would explain not only the above-mentioned similarities between the speaker and the righteous community, but also the apparent sudden switch from plural to singular grammatical forms in Recension A (*1QH*^{a} 25:31), which, as he observes, "requires the conjoining of an initial speaker, the Maskil, with others who presumably began by listening." (62) Although they are laconic, a similar switch from plural to singular must also take place in lines 11-12 of Recension B. The identity of the speaker in the *Self-Glorification Hymn* thus appears to be inseparable from the liturgical community which he summons to worship. (63)

(57) *4Q427* 7 II, 8-9.

(58) *4Q491* 11 I, 16-17; cf. *4Q471b* 1a-d 3-4.

(59) *4Q427* 7 I, 18-20.

(60) De Souza Nogueira, "Ecstatic Worship," 392.

(61) Wise, "מי כמוני," 216-19.

(62) Wise, "מי כמוני," 217. Although his argument is based on a reconstruction, his supporting proofs are convincing.

(63) Cf. the comparable suggestion of E. Chazon, "Human and Angelic Prayer in Light of the Dead Sea Scrolls," in *Liturgical Perspectives: Prayer and Poetry in Light of the Dead Sea Scrolls; Proceedings of the Fifth International Symposium of*

Although the *Self-Glorification Hymn* never refers to priests or priesthood, the explicit centrality of priestly identity in the experience of the earthly community's liturgical exaltation narrated in other sectarian texts provides further reason to attribute a priestly "liturgical-eschatological" identity to the speaker of the Hymn. In the following pages, I would like to point out two such instances, one deriving from *4QSongs of the Sage* and the other from *1QSb*. (64)

4QSongs of the Sage^{b} (4Q511) 35

The sectarian document known as *Songs of the Sage* consists of a collection of magical hymns that functioned to protect "the righteous" (i.e., the Qumran community) from evil spirits. By reciting God's praises, the performers waged war against the forces of evil. (65) Much like the *Self-Glorification Hymn*, these Songs contain the powerful first person speech of a privileged individual, the Maskil, as well as numerous calls for the earthly community to worship. In comparison with the speaker of the *Self-Glorification Hymn*, the Maskil of the Songs appears to have a much humbler anthropological perspective. (66) However, he does make the unabashed claim that "God made the knowledge of understanding shine in my heart" (**כיא האיר אלוהים דעת בינה בלבבי**). (67) Indeed, it is the Maskil's access to and activation of the power of divine knowledge that serves as a weapon against demonic forces. (68) Moreover, a very laconic fragment appears to locate the Maskil "in the shelter of Shaddai…among his holy ones" (*4Q511* 8). (69)

the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 19-23 January 2000 (ed. E. Chazon; STDJ 48; Leiden: Brill 2003), 45.

(64) Depending on one's interpretation of the provenance, function, and purpose of the *Songs of the Sabbath Sacrifice*, one might also consider this document as an additional example. While the majority of this extensive liturgical work appears to pertain to the angelic priesthood, the priestly identity of the earthly worshippers is made explicit in *4Q400* 2 6. In this passage the human worshippers candidly compare themselves to the angelic priests: "How shall we be considered [among] them (**מה נתחשב [ב]ם**)? And as for our priesthood, how shall it (be considered) in their dwellings (**וכוהנתנו מה במעוניהם**)?"

(65) B. Nitzan, *Qumran Prayer and Religious Poetry* (trans. J. Chipman; STDJ 12; Leiden: Brill, 1994), 237.

(66) See, e.g., *4Q511* 28-29 3: "You [God] have [pl]aced knowledge in my foundation of dust" ([**ש]מתה דעת בסוד עפרי**). *4Q511* 18 II, 7-8 also may be judged to be speaking in a similar tone, especially in light of the following line, which mentions the "depravities" and "guilt" of the speaker.

(67) *4Q511* 18 II, 7-8.

(68) See, e.g., *4Q510* 1 4-6.

(69) See Nitzan, *Qumran Prayer*, 270. I accept her suggestion that the fragment depends on *Psalm* 91 and *Isa* 49:2, which serves as a crucial basis for her reconstruction.

The only fragment of the *Songs of the Sage* that explicitly refers to priests is *4Q511* 35. The first five lines of this fragment read as follows:

> **1** […] against all flesh, and a judgment of vengeance to exterminate wickedness, and for the rag[ing] **2** anger of God (בכול בשר ומשפט נקמות לכלות רשעה ולוע[ף] אפי אלוהים). (70) Some of (71) those seven times refined and some of the holy ones God will sancti[fy] **3** for himself as an eternal sanctuary and (as) purity among the cleansed ((72) במזוקקי שבעתים ובקדושים יקדי[ש] לו למקדש עולמים וטהרה בנברים). They shall be **4** priests, his righteous people, his host, and ministers, the angels of his glory **5** (והיו כוהנים עם צדקו צבאו ומשרתים מלאכי כבודו). They shall praise him with wondrous marvels (יהללוהו בהפלא נוראות).

This difficult passage apparently opens with a few words dedicated to God's eschatological judgment and punishment of the wicked. We are immediately informed that the destruction at that time will not be total. Instead, God will consecrate two subgroups from among "those seven times refined" and "the holy ones." As Bilhah Nitzan notes, the former group refers to the earthly righteous and stems from *Ps* 12:7, מזקק שבעתים. (73) This phrase may be compared to *1QH*^{a} 13:18, where, concerning the member of the earthly community, it states that he is "like purified silver in the furnace of the smiths to be refined seven times" (וככסף מזוקק בכור נופחים לטהר שבעתיים). Concerning the latter group, "the holy ones," it is reasonable to assume

(70) Baillet, DJD VII, 237, followed by F. García Martínez and E. Tigchelaar, *The Dead Sea Scrolls Study Edition* [2 vols.; Leiden: Brill, 1997-1998], 2:1033 and D. Parry and E. Tov, *The Dead Sea Scrolls Reader, Vol. 6: Additional Genres and Unclassified Texts* (Leiden: Brill, 2005), 6:185, does not end the sentence here. Instead, he prefers to read the מזוקקי שבעתים as the recipients of God's wrath: "et pur la ra[ge de] la colére de Dieu *contre* les sept fois purifiés." However, considering the overwhelming likelihood that מזוקקי שבעתים refers to righteous humanity, I prefer to read them as an object of God's sanctification.

(71) Against the translations of Nitzan (*Qumran Prayer*, 242), G. Vermes (*The Complete Dead Sea Scrolls in English* [5th ed.; New York: Allen Lane/Penguin Press, 1997], 422), and B. Frennesson (*"In a Common Rejoicing": Liturgical Communion with Angels in Qumran* (SSU 14; Uppsala: University of Uppsala Press, 1999], 74), the *hiph'il* form of the root קדש takes a direct object in the accusative (see GKC §119). Therefore the *bet* in במזוקקי and ובקדושים should be understood in the sense "among." For this reading, see Parry and Tov, *The Dead Sea Scrolls Reader, Vol. 6*, 185; J. Davila, "Heavenly Ascents in the Dead Sea Scrolls," in *The Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment* (ed. J. VanderKam and P. Flint; 2 vols.; Leiden: Brill, 1998-1999) 2:479, n. 48.

(72) With Nitzan, *Qumran Prayer*, 242, n. 63, I read this word as a *niph'al* of the root ברר.

(73) Nitzan, *Qumran Prayer*, 276, n. 12; cf. Baillet, DJD VII, 238.

that, as in the vast majority of its occurrences in the Scrolls, to be understood as referring to angelic beings. (74) Thus, the select humans and angels together are made by God into "an eternal sanctuary." (75) This liturgical temple is characterized in line 5 by praises of "wondrous marvels" offered by the unified angelic and human community.

My suggestion that the conjoined liturgical community of righteous humans and angels are the subject of the verb יהללוהו at the beginning of line 5 is supported by the terse language of lines 3-4. "They shall be priests, his righteous people, his host, and ministers, the angels of his glory." According to my translation, line 4 contains a list of epithets referring to a single conjoined community of earthly and heavenly priests. (76) As such, together in liturgical communion, this temple-community, envisioned as comprised of priests, humans, and angels, offers the praise of "wondrous marvels" mentioned in line 5. (77)

While this passage lacks mention of an exalted individual mediator, it does parallel the situation observed in the canticles of the *Self-Glorification Hymn*. Indeed, within a liturgical context, the earthly community is envisioned as exalted and participating with the angels in glorious praise of God. However, here the experience is stated in explicitly priestly terms.

(74) See, e.g., J.J. Collins, *Daniel: A Commentary on the Book of Daniel* (Hermeneia; Minneapolis: Fortress Press, 1993), 313-17. However, note the phrase "for the holy ones of his people" (לקדושי עמו) in *4Q511* 2 I, 6, which may refer to human beings. On the other hand, in *4Q400* 1 I, 6, the context strongly implies that the term עם refers to angelic priests. Another possible use of the term עם for angels appears in *1QM* 12:8.

(75) Davila ("Heavenly Ascents," 479) notes that according to this text, "some, but not all, of the members of the sect would achieve apotheosis at the eschaton to serve as priests in the heavenly temple alongside the angels." According to his translation, the same should also apply to the angels. It remains unclear to me why here only some of the righteous should be sanctified as an eternal temple. In *1QS* 8-9, the whole community enjoys that privilege.

(76) For the controversy surrounding the translation of this difficult line, see Angel, *Otherworldly and Eschatological Priesthood*, 128-32.

(77) The depiction of the eternal temple (מקדש עולמים) of *4Q511* 35 3 as embodied by priests, people, and angels of his glory among others, and offering praises to God with "wondrous marvels" is paralleled vividly by the description of the animate temple in the seventh song of Songs of the Sabbath Sacrifice: "That there may be wondrous songs (sung) with eter[nal] joy. With these let all the f[oundations of the hol]y of holies praise, the supporting pillars of the supremely lofty abode, and all the corners of its structure" (לזמרות פלא בשמחת עול[מים] באלה יהללו כול י]סודי קוד[ש קודשים עמודי משא לזבול רום רומים וכול פנות מבניתו; *4Q403* 1 I, 40-41). Cf. *1QS* 11:8, where we are told that the סוד מבנית קודש is composed of the community of men and angels joined together by God (ועם בני שמים חבר סודם לעצת יחד).

1QSb 4

A much closer parallel with the *Self-Glorification Hymn* may be observed in another sectarian liturgical work to be recited by the Maskil—the set of blessings directed toward various individual eschatological leaders and groups known as *1QSb*. Although these blessings appear to have been composed for the eschatological assembly, it is generally held that they were recited proleptically in the Qumran community, which certainly lived out the belief that it was living on the fringes of the eschatological age. (78) The relevant passage for our purpose appears in the blessing of the high priest preserved in *1QSb* 4:22-28. (79)

> **22** And may he make you more righteous than all *r*[…] he chose you[**23** and to raise up the head of the holy ones, and your people to bl[ess…]your *brt* in your hand **24** the men of God's council, and not by the hand of a prince […] by each man for his fellow. **25** And (may) you (be) like an angel of the presence in the holy dwelling for the glory of the God of host[s (ואתה כמלאך פנים במעון קודש לכבוד אלהי צבא[ות)… May you] be round about serving in the temple of the **26** kingship (היה סביב משרת בהיכל מלכות[ת), casting the lot with the angels of the presence and the council of the community (ומפיל גורל עם מלאכי פנים ועצת יחד) […for] eternal time and for all perpetual periods. Because **27** [true (are) all] his [p]recepts. May he make you hol[y] among his people, and for a light (וישימכה קוד[ש] בעמו ולמאור) […] to the world with knowledge and to illuminate the face of the many (לתבל בדעת ולהאיר פני רבים) **28** […] a diadem for the holy of holies, because […you are made ho]ly for him, and shall glorify his name and his holy things.

It is especially noteworthy that lines 25-26 call for the priestly addressee to be "like an angel of the presence in the holy dwelling for the glory of the God of host[s…and] be round about serving in the temple of the kingship casting the lot with the angels of the presence and the council of the community […for] eternal time and for all perpetual periods." Much like the *Canticles of Michael and the Right-*

(78) See, e.g., Nitzan, *Qumran Prayer*, 141; Zimmerman, *Messianische Texte*, 284. Cf. L. Schiffman, *The Eschatological Community of the Dead Sea Scrolls: A Study of the Rule of the Congregation* (SBLMS 38; Atlanta: Scholars Press, 1989); M. Abegg, "1QSb and the Elusive High Priest," in *Emanuel: Studies in the Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov* (ed. S.M. Paul et al.; VTSup 94; Leiden: Brill, 2003), 3-16.

(79) Text and translations of *1QSb* generally follow J. Charlesworth and L. Stuckenbruck, in J. Charlesworth, ed., *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations: Rule of the Community and Related Documents* (PTSDSSP 1; Tübingen: Mohr (Siebeck); Louisville: Westminster John Knox Press, 1994), 126-29.

eous, this passage envisions an exalted human figure comparable to the angels as well as an earthly community in a liturgical context. We may note further that this passage appears to break down the ontological boundary between the earthly community members and the angels through the intermediation of the exalted human priest. This is evident from the second activity attributed to the high priest in line 26, namely, the casting of the lot with the angels of the presence and the council of the community. It is not exactly clear what is meant by "casting the lot," although the phrase seems to be connected to the determination of cosmic fate. (80) Regardless, in bidding the addressee to cast the lot with both the angels of the presence *and* the עצת יחד, (81) the passage implies that the high priest is participating with both groups. (82) This is not to say that he is in two places at once, above and below, but that, as envisioned in the liturgy, he has accessed the celestial temple and participates there with the angels and the enlightened community.

A related picture appears in the blessing of the Zadokite Priests in the previous column of *1QSb*:

> **22** Words of blessing for the M[askil to bless] the Sons of Zadok, the priests whom **23** God chose to strengthen his covenant […] all his precepts in the midst of his people and to teach them **24** as he commanded. And they raised up in truth […] and watched over all of his statutes in righteousness and walked just a[s] **25** he chose. May the Lord bless you from his [ho]ly [dwelling] (יברככה אדוני מ[מעון קו]דשו). May he set you as a splendid ornament in the midst of **26** the holy ones (וישימכה מכלול הדר בתוך קדושים), and [may he r]enew for you the covenant of the [eternal] priesthood (וברית כהונת[עולם יח]דש לכה), and may he give you your place in the **27** holy [dwelling] (ויתנכה מקומכה [במעון] קודש).

(80) In *1QS* 4:26, as well as several other places in the Scrolls (cf. *4Q181* 1 II, 5; *1QM* 13:9-10; *4Q418* 81 5), God appears to be the one who "casts the lot,' i.e., determines the fate of human beings. See further A. Lange, "The Determination of Fate by the Oracle of the Lot in the Dead Sea Scrolls, the Hebrew Bible and Ancient Mesopotamian Literature," in *Sapiential, Liturgical and Poetical Texts from Qumran: Proceedings of the Third Meeting of the International Organization for Qumran Studies Oslo 1998* (ed. D.K. Falk, F. García Martínez and E.M. Schuller; STDJ 35; Leiden: Brill, 2000), 39-43. If the high priest is given this privilege here, he may be being portrayed as God's agent within creation and history. See further Fletcher-Louis, *All the Glory*, 152-3. For an alternative explanation see J. Licht, *Megillat ha-Serakhim: mi-Megillot Midbar Yehudah* (Jerusalem: Bialik Institute, 1965), 285.

(81) As a reference to the Qumran community, this phrase appears overwhelmingly in the form עצת היחד. However, the form עצת יחד does occur several times, apparently with the exact same meaning. Cf. *1QSa* 1:26; *1QS* 3:2, 11:8; *4Q257* III, 3. For more on the meaning of the term עצה at Qumran, see J. Worrell, "עצה: 'Counsel' or "Council" at Qumran?" *VT* 20 (1970): 65-74.

(82) So Wolfson, "Seven Mysteries," 210-11.

The Zadokite priests, of course, are the same group that appears to lead the Qumran community both in the present and the future age, at least according to parts of the *Rules of the Community and the Congregation*. (83) If we accept Milik's plausible suggestions for line 25 and the end of line 26, then the מעון קודש, the place from which God sets forth his blessing in line 25, is the very same place where the earthly Zadokite priests are called to take their God-granted place among the "holy ones" in lines 26-27. (84) Considering the occurrence and use of the same phrase מעון קודש in *1QSb* 4:25, this is plausibly a reference to the participation of the Zadokite priests with the angels serving in the celestial temple. This use of the phrase מעון קודש, of course, brings us back to the *Canticles of Michael and the Righteous*, where we are told not only that the speaker has a portion in the מעון הקודש (Recension B, ll. 14-15), but also that the earthly righteous are to give praise and sing to God there (l. 20). The parallel language and themes in the explicitly priestly experience of the celestial temple by the exalted mediator and earthly community in *1QSb* lend plausibility to the suggestion that a similar priestly perspective lies behind the canticles of the *Self-Glorification Hymn*.

Conclusion

While scholars have been correct to characterize the speaker of the *Self-Glorification Hymn* as "eschatological," the above evidence militates against those who would claim that he is a figure strictly reserved for the future. Indeed, the liturgical context, as well as the close affinity between the speaker and the righteous worshippers, indicates that he is most likely a member of the Qumran community who should be considered "eschatological" only inasmuch as the liturgical experience disrupted ordinary time and ontological barriers. While no ascent to heaven is expressed in the text, the homology drawn between the speaker and the righteous worshippers implies that he leads them to an experience of heavenly glorification comparable to his own. This is evident particularly in the protagonist's call for them to give praise "in the holy dwelling" (Recension B, 1. 20), the very same place where he has assumed a position among the angels (ll. 14-15). Interpreted in the light of the phrase "holy dwelling" as it appears in *1QSb*, the speaker is calling for community members to join him in participation with the angels as priests in the celestial temple, the imperishable realm of the spiritual worship of God. Given the Hymn's numerous

(83) See *1QS* 5:2, 9; *1QSa* 1:2, 24; 2:3.

(84) J.T. Milik, in D. Barthélemy and J.T. Milik, *Qumran Cave 1* (DJD I; Oxford: Clarendon Press, 1955), 124.

connections with several other documents discovered at Qumran that describe elevated priestly figures, as well as the unequivocal centrality of priestly identity in the communal liturgical exaltation expressed in *4QSongs of the Sage* and *1QSb*, this interpretation becomes all the more plausible.

Finally, it should be noted that none of the above evidence requires that the author or the performers of the *Self-Glorification Hymn* were hereditary priests (though it obviously does not exclude the possibility). The evidence does, however, certainly point to the centrality in Qumranite theology of the cosmic temple as a symbol of both God's eternal sovereignty and the apex of the community's spiritual achievement.

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